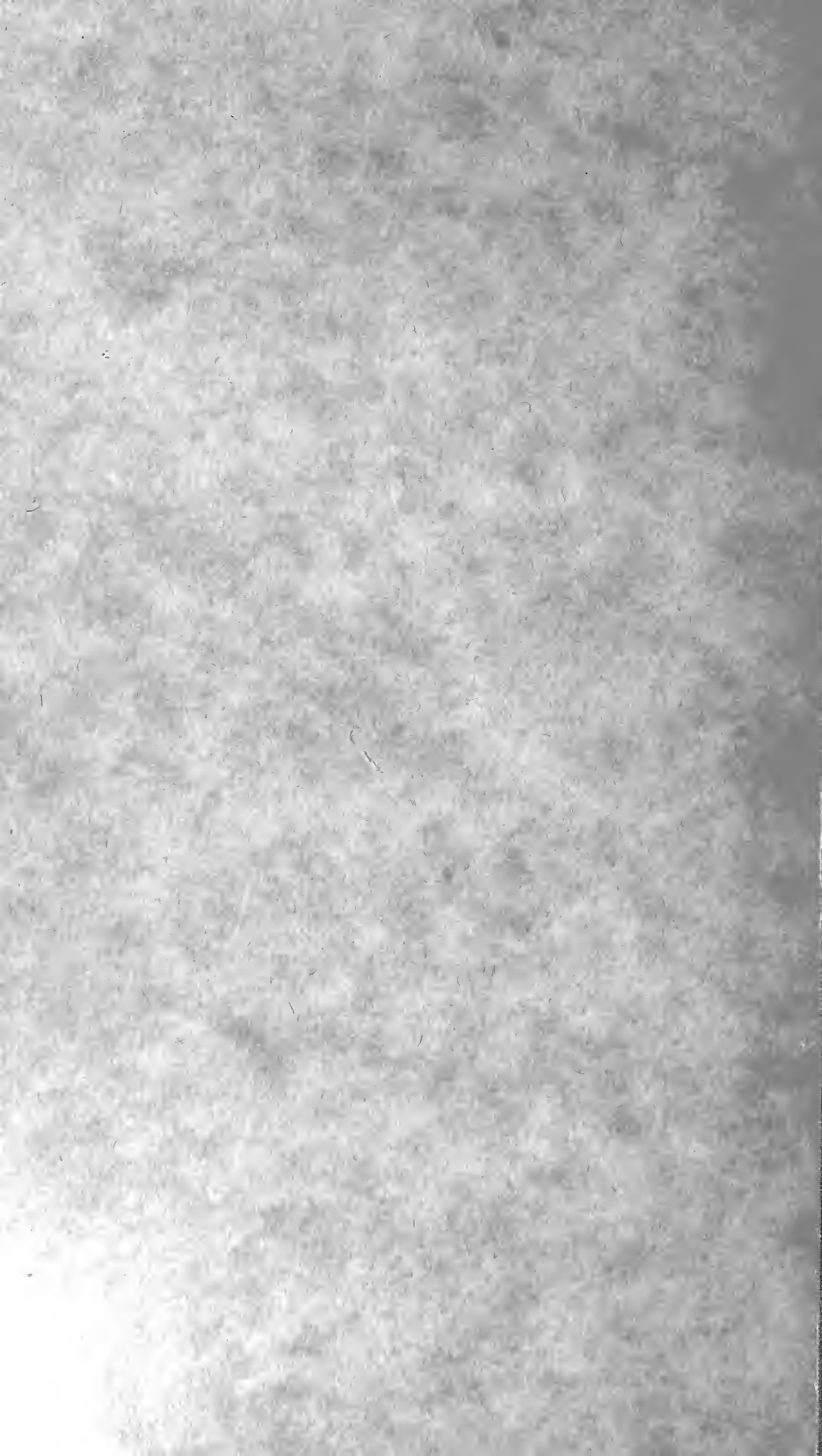


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- 1.—SONGS OF THE HEZUCKA SOCIETY
 - 2.—A TETON DAKOTA GHOST STORY
 - 3.—PONKA STORIES
 - 4.—ABSTRACTS OF PONKA AND OMAHA MYTHS

By REV. J. OWEN DORSEY



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THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY SAMUEL JOHNSON
IN TWO VOLUMES
LONDON: Printed by A. MILLAR, in Pall-mall, 1742.

THE SECOND VOLUME

FOR THE AUTHOR, BY J. DODD, BOOKSELLER, IN ST. MARTIN'S LANE, NEAR ST. JOHN'S CHURCH, LONDON.

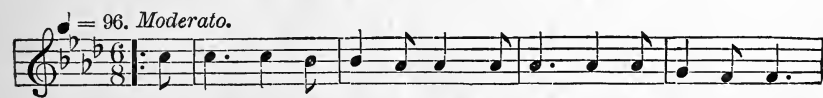
SONGS OF THE HEZUCKA SOCIETY.

THE Hezucka Society is composed of men who have distinguished themselves in war. Sometimes a boy is admitted to the society in the place of his father. It was in this way that Mr. Francis La Flèche became a member. He furnished the writer with several songs, and aided him in the revision of others.

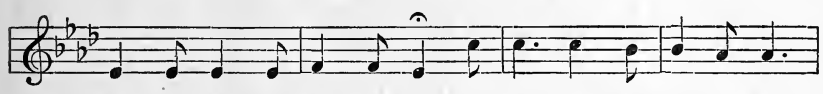
There is often a difference between the words of the song as sung, and the same words as merely spoken. The alphabet used is that of the Bureau of Ethnology.

I. Song about the Hezucka feast.


$\text{♩} = 96$, *Moderato*.



U'-haⁿ æ'-te ni^{n'}-de øo! U'-haⁿ æ'-te ni^{n'}-de øe!
 What is this collec- is done indeed What is this collec- is done indeed (?)
 boiled tion boiled tion



Hin-dá kú-æ, ni^{n'}-de øo! U'-haⁿ æ'-te ni^{n'}-de øo!
 See! my friend it is indeed What is this collection is done indeed
 done boiled



Há-ya-ha+ Hin-dá kú-æ ni^{n'}-de øo! Há-ya-ha+
 See! my friend it is indeed
 done

Three words differ from the spoken language: øo, for *æa* u (?); æ, probably the same; ku-æ, Omaha notation of the Winnebago *tca-ko-ró*, *my friend*.

II. Song dictated by Fred Merrick. Mr. Joseph La Flèche gave the theme, "When Wakanda says that I shall not be, I shall not be."

Aⁿ-çiñ'-ge e-há-ma (As spoken, Aⁿ-çiñ'-ge, é amá).

Aⁿ-çiñ'-ge e-há-ma,

Aⁿ-çiñ'-ge, e-há-ma,

Wa-kan'-da aⁿ-çiñ'-ge e-há-ma,

Aⁿ-çiñ'-ge.

E+-æa-he+-æau+! (+ marks a prolonged sound.)

III. Song, given by Fred Merrick. Theme: "That one causes me to be known by Wakanda. Heqaga causes me to be known by Wakanda." Heqaga, or Elk, was a brave Omaha who had died with-

out fearing death. Through him Wakanda would hear about the singer.

1. Gá-ǵiⁿ Wá-kan-daú That-unseen-one by-Wakanda.
 Í-ba-ha^{n'}-bi-aⁿ-ǵe+! Causes-me-to-be-known!
 Cé-ǵiⁿ Wá-kan-daú That-visible-one by-Wakanda.
 Í-ba-ha^{n'}-bi-aⁿ-ǵe+!
 Cé-ǵiⁿ Wá-kan-daú
 Í-ba-ha^{n'}-bi-aⁿ-ǵe+!
 Gá-ǵiⁿ Wá-kan-daú
 Í-ba-ha^{n'}-bi-aⁿ-ǵe+!
 E+! wi+!
2. He-qá-ga cǵi Wá-kan-daú Elk too by-Wakanda
 Í-ba-ha^{n'}-bi-aⁿ-ǵe+! Causes-me-to-be-known!
 Cé-ǵiⁿ Wá-kan-daú
 Í-ba-ha^{n'}-bi-aⁿ-ǵe+!
 Gá-ǵiⁿ Wá-kan-daú
 Í-ba-ha^{n'}-bi-aⁿ-ǵe+!
 E+!

IV. Ki-cta-wa-gu's song. Dictated by Fred Merrick.

The idea of the first verse is, "Without any one to teach you bravery, you would fear to see (something)." And that of the second, "Do you say that you fear to look at the Dakotas because they gave me two horses?"

1. Wa-ga^{n'}-ze ǵiñ'-ge tǵ,
 Na^{n'}-ǵa-pá-bi e-he+!
 Wa-ga^{n'}-ze ǵiñ'-ge tǵ',
 Na^{n'}-ǵa-pá'-bi e-he+!
 Na^{n'}-ǵa-pá-bi, na^{n'}-ǵa-pá-bi,
 Na^{n'}-ǵa-pá-bi, e-dé-ca-bi.
 He-e+-ǵo+!
2. Ca-a^{n'} ǵañ-ká cañ'-ge
 Na^{n'}-ba aⁿ-í-ba —
 Ca-a^{n'} ǵañ-ká cañ'-ge
 Na^{n'}-ba aⁿ-í-ba —
 Na^{n'}-ǵa-pá-bi, na^{n'}-ǵa-pá-bi,
 Na^{n'}-ǵa-pá-bi, e-dé-ca-bi.
 He+-e+-ǵo+!

V. Song of Wajide ǵiñ'. Written by Frank La Flèche. Music by Professor Szemelenyi, to whom Frank La Flèche sung the song. It refers to one who was wounded in battle. He says:—

"I ⁿ dádi	ijáje	ǵadé	ma ⁿ ǵi ^{n'} i-ǵǵ!	Wajide	ǵiñ'	ijiñ'ge	éé
My father	his	pronouncing	walk ye	Something	he has	his son	it is he
	name	it		red			

hǵ,	ecé tai.	Dadíha,	i ⁿ c'áge	amá	ǵigísǵái	hǵ."
.	you shall say	O father	old men	the pl. subj.	they remem-	.
					ber you	



It is sung thus :—

1. Hi^{n'}-da-dí ǰa-de+ ma^{n'}-ǰi^{n'}-ga+ǰo! Hi-e-ǰe-e+!
 Hi^{n'}-da-dí ǰa-de+ ma^{n'}-ǰi^{n'}-ga+!
 Hi^{n'}-da-di ǰa-de+ ma^{n'}-ǰi^{n'}-ga+ǰo! Hi-e-ǰe-e+!
 ǰa-dé ma^{n'}-ǰi^{n'}-gá! Hi^{n'}-da-di+, hi^{n'}-c'á-ge ha-má-ǰaⁿ
 ǰi-gí-siǰ a-mé-e-ǰó! Hi-é o+-é!
2. ǰa-de+ ma^{n'}-ǰi^{n'}-ge-ǰé. Hi-é-ǰe-e-ǰo+!
 Wa-jí-de a-ǰi^{n'}+ hí-jíñ-ge+ hi^{n'}-ǰi^{n'}+ga-ba+daⁿ
 Hi^{n'}-da-di+ ǰa-de+ ma^{n'}-ǰi^{n'}+ge-ǰé. Hi-é+-ǰe-e+!
 ǰa-de+ ma^{n'}-ǰi^{n'}-gá! Hi^{n'}-da-di+, hi^{n'}-c'á-ge ha-má-ǰaⁿ
 ǰí-gi-i+-si-ǰé a+-me+-ǰo! He+-ǰe+-ǰo!

VI. Song in honor of Úhaⁿ-ǰańga. He was slain in a fight with the Dakotas, after he had joined the Hečucka. A survivor composed this song, of which the words in the spoken language are as follows:—

Agǰí tǝ ǰúúama.	I regret that I have come back (alive)
Úha ⁿ -ǰań'ga, i ⁿ -c'áge amá	O Úha ⁿ -ǰańga, the aged men,
ǰigísiǰai (ǰí'jǝ) zá'e átiáǰai.	When they think of you, make a sudden uproar (calling your name),
(Áda ⁿ) agǰí tǝ ǰúúama.	(Therefore) I regret that I have come back (instead of dying as you did).

The same song, in singing notation:—

Há-gǝi tǝ ǰú-a-mé!	Ú-ha ⁿ -ya ⁿ ǰań'-ga, hi ⁿ -c'á-ge a-má
Há-gǝi tǝ ǰú-a-mé!	ǰi-gí-si-ǰaí, zá-'e á-i-á-ti-a-ǰaí!
Há-gǝi tǝ ǰú-a-mé!	E+á-gǝi tǝ ǰú-a-mé!
Há-gǝi tǝ ǰú-a-mé!	Hí-e ǰé-e-ó!
Hí-e-ǰe-e+o+-é! (<, <i>crescendo</i> .)	

Sung by Frank La Flèche. Recorded by Professor Szemelenyi.



VII. Supposed to be sung by a man who addresses his kindred and other friends. The words of this song, if spoken, would be as follows:—

Aⁿ/ba ǵéonaⁿ añǵíǵaⁿbái-gǎ! See me, your kinsman, only for to-day!
 Heǵúcka tǵé tǵéǵi édegaⁿ, The Heǵúcka is a difficult thing,
 ǵáxe tá miñke! but I will undertake it!
 Aⁿ/ba ǵéonaⁿ añǵíǵaⁿbái- See me, your kinsman, only for to-day!
 gǎ!

The same song, in singing notation. The first line is sung by one man, then all join him in singing the rest.

1. Aⁿ/ba-ǵé-onaⁿ-yaⁿ añ'-gi-í ǵaⁿ/ba-i-gǎ!
 Aⁿ/ba-ǵé-onaⁿ-yaⁿ añ'-gi-í ǵaⁿ/ba-i-gǎ!
 Añ'-gi-í ǵaⁿ/ba-i-gǎ!
 Aⁿ/ba-ǵé-onaⁿ-yaⁿ añ'-gi-í ǵaⁿ/ba-i-gǎ!
 Hi-é ǵé-e+-o+-e!

2. Hé-ǵu-cká te tǵéǵi é-de,ǵá-xe tá miñ-ké!
 Añ'-gi-í ǵaⁿ/ba-i-gǎ!
 Aⁿ/ba-ǵé-onaⁿ-yaⁿ añ'-gi-í ǵaⁿ/ba-i-gǎ!
 He+-ǵo! He+-ǵo!

J. Owen Dorsey.

A TETON DAKOTA GHOST STORY.

BY GEORGE BUSHOTTER.

Ehañ'ni	wicóti	ške.	Lenà	oyáte	ǵin	wanáse	áya	ǵaṅké
Long ago	many lodges	it is said	These	people	the	to surround the	they were	because
						buffalo, etc.,	going	
oyáte	ótapi.	Waná	ǵákǵel	étipi	ǵaṅ	wicása	wanǵí	éyapáha
people	were many	Now	in that	they camped	when	man	one	proclaiming
			manner	there for a night				

aú, xeyápi ške. Na, Thokáta pté otá kte lo+!
was coming they say that it is said And In future buffalo many will .

Waktáya un pó, eyá iwáhowicáyapi. Na waná téhanj
On guard be ye " " he sent word to them about it And now far

yápi xij lehanj' koškálaxa wan wikóškalaḡá lila wašté - la
they the at this time young man one young woman very pretty small
went

na yúzin ktá cín xeyas' šun'kawakan' atkúku xij
and he take hold of will wished though horses her father the
her (= marry)

kú šni ehanjanš yúzin kte šni xeyápi čanké lila
he gave if thereafter he marry shall not they said that because very
not

čantésícín na héktakiya kiglá. Yūn'kan aké iglákapi
was dis- and back again he had gone back And again they broke up
pleased camp

na iyáyapi hčehan' šun'kawakan' lila waštéste iyéwicáyapi
and they had just then horse very good ones he found them
gone

čanké akan' yanxij' na héčės ečěl' yá yanxij' na waná
because on he sat and it happened so he was going (sit- and now
ting)

otiwotá xij ěl glí. Yūn'kan típi wanžila éna hanj'
deserted camp- the there he came back And lodge one there stood
ing place

ča wanyan'ka tká waná maká iyákpaza áya čanké "Itó,
and no he saw it but now earth dark on it it became because Well,
more

léna kės munḡá yanḡé," ečij' na waná típi ěl
here though I lie perhaps (in thought) he and now lodge there
thought

ikhiyela ú. Yūn'kan típi xij tiyópa wanícín na titáhepiyá
near to it he was And lodge the door it had none and half-way up the
coming lodge

átaya maká onáspe ecé un akátapi čanké jóka til yé šni
entire ground dug into only with it was covered because how into the
squares with dirt lodge he did
not go

tká akės' til iyáya. Yūn'kan timáhěl čanžob' paslátapi
but again into the he had And within the lodge four posts were driven upright
lodge gone into the ground

tka táku xij slolyé šni tka wanḡan' étūnwe šni itókab
but what the he did not but up above he looked not before
know

wan'čag čéti na hehan' ožan'žan čanké wanḡan' étūnwan.
suddenly he made and then it was light because up above he looked
a fire

Yūn'kan wičágnakápi wan' han. Yūn'kan ektá étūnwan. Yūn'kan
And a burial scaffold one stood And there he looked And

wij'yan wan unphañ' hiñské čuwígnaxá ūñ' ča kúl ahítūnwan.
woman one female elk teeth in around her chest she as (?) down she gazed
rows and back wore

Yūn'kan koškálaxa xij wan'čag iyéxiya. Na waná hěl téhan
And young man the suddenly he recognized And now there a long
her time

un'. Na waná akíhan̄te xinića ćan̄ké lećin', "Itó, pté
he was And now he was starved to death almost because he thought this Well buffalo

óle blá yan̄xé," ećin'. Yũn'kan wanági x̄in hećiya, "Loyáćin
I I go perhaps (in thought) he And ghost the said as follows to him you are seek hungry

xehé x̄in heũn' šũn'kawakan' x̄in akan' ģlotáx̄in na heyátakiya
you said the there- horse the on you sit on and back to the that fore your own bluffs

lé x̄inhan', tókša pté ejan' ģl niúpi x̄inhan', óhan
you go when by and buffalo some they come to you when among them by

iyénićiyin' na tukté iyótan̄ wašté x̄in hé yaó na ayáxé na han̄xé
put your- and which exceedingly good the that you wound and you bring it and a piece self hither

ćeyáun̄din' na míye tokéya wanági waémiyécignax̄in' kte," eyá.
you ro- on a and me first ghost you put it down for me shall said she stick

Ćan̄ké ho wanas' héćes iyáya. Yũn'kan waná pahá okíkša
Because ¶ now it happened he had gone And now hill cut in two (= a valley)

han̄ wan̄ ģl ogná u. Yũn'kan pté optáye wan̄ naũng'
stood one there in he was coming And buffalo herd one running

aú ćan̄ké éna ináziñ x̄in ićũn'han̄ in'yan̄xápi x̄in wićóhan
was coming because there he stood the while they ran the among them (collective) there

šũng-in'yan̄kiye x̄in ićũn'han̄ éwaćin̄ksápa ća héćena wan'ćag
he made his horse run the while he realized his situa- as so then suddenly tion

wan̄zi ó na phátiñ na aglí. Yũn'kan win'yan wanági x̄in
one he wounded and cut it up and took it home And woman ghost the

han̄xé ćeũm' si ćan̄ké ećũn'. Yũn'kan win'yan x̄in
part to roast commanded because he did it And woman the

makáta hú glehyéla glihéićaya, ćan̄ké yuś'in'yeyá
to the legs (with) leggins striped she made herself fall sud- therefore he was scared ground denly on her feet

tka wanági x̄in hećiya, "Komákipe šni," ećiya.
but ghost the said that (= the following) Fear me not she said it to him to him him

Hehan̄l' nakun' tákećin' na eyé šni itókab, wanági x̄in slolyá
Then also what he and he said not before ghost the she knew it thought it

ške. Ho héćes waná hũn'x̄u iyáyapi x̄in' ećel' yápi ktá x̄eyápi
it is said ¶ It happened now their they had the so they go will they said mothers gone that

tká wanági win'yan x̄in leyá, "An'pa ćan̄ éun̄ti na
but ghost woman the she said this Day-time while we dwell in the lodge and for a day

han̄hépi ćan' ģláká un̄yin' kte," ećiya ćan̄ké héćes
night when striking the tent we go will she said to him because it happened (or migrating)

hanhépi ehan' igláka yápi. Yŭŋ'kan wiŋ'yan x̣in
 night at that time striking the tent they went And woman the
 (or migrating)

phamáhěł ecé mání na ɣohan̄ni tákuni eyé šni, hú x̣in
 with covered always she and never nothing she said it not legs the
 head walked

taŋ'ın' šni nainš' h́ape šni mání ške. Na wićása x̣in
 visible not or making a noise not she walked it is said And man the

taŋmáhěł táku awácın x̣in oyás'ın wanági x̣in slolyá ške.
 within the body what he thought the all ghost the she knew it it is
 about said.

Ho heŋ' wanági x̣in táku oyás'ın slolyápi ške. Hehan̄l' nakŋ
 ¶ Therefore ghost the what all they know it it is
 said Then also

tatéyanpá kta ćan' wanági x̣in slolyá ške, na mağázu nainš
 the wind blow will when ghost the knows it it is and rain or
 said

waŋ'ın'yan u kíyın ktá ćan slolyá ške. Na wanági x̣in ɣohan̄l'
 heavy thunder-clouds will when knows it it is said And ghost the at what time
 draw near

taté ćan'na ĺla wıyus̄kın' ške. Na h́ećěl ománihan̄'pi tká
 wind when very is glad it is said And in that they were walking but
 manner about

oyáte x̣in iyéwićayápi šni ećěl' wićása x̣in inš' eyé wanági
 people the they did not find them so man the he too ghost

ićága. Ho h́ećěl wanági x̣in inš eyá ɣókěl un̄xun̄'pi x̣in ĺećěl
 he became ¶ in that ghost the they too how we live the in this
 manner

un̄'pi ške.
 they live it is said.

NOTE.

The foregoing story has been edited by the Rev. J. Owen Dorsey, in order to make the Dakota words conform as far as possible to the Riggs alphabet, as given in "Smithsonian Contributions to Knowledge," vol. iv., 1852. The inverted letters, *ɣ*, *x̣*, *ɣ*, are "sonant-surds," described by Mr. Dorsey in his paper on Siouan Phonology in the Smithsonian Report for 1883.

TRANSLATION.

In the olden time there was once a large village. The people were many because they killed the buffalo. When they camped for the night, a man used to go through the camp as a crier, saying, "There will be many buffalo. Be on the alert!" When they had gone in this manner for a long time, there was a young man who wished to marry a beautiful young girl; but as they said that he should not marry her unless he gave her father some horses, he

became displeased and abandoned the tribe. Just as they struck the tents the next morning the young man found very fine horses, one of which he mounted, and thus he returned to the deserted camping site. He saw there a solitary lodge and, as night was coming on, he thought, "Well, perhaps I shall lie here, though (it is not exactly suitable?)."

He approached the lodge, but he found that it had no entrance, and it was covered half way up all around with square pieces of sod. By and by, he managed to get inside. Four posts had been driven into the ground. He lighted a fire, and looked up. A burial scaffold was there! On the scaffold was a woman, around whose chest and back were rows of teeth of the female elk. She looked down, and immediately the young man recognized her. He dwelt with her for a long time, as she became his wife. At length, when he had almost starved to death, he thought, "Well, I will go to hunt a buffalo."

He did not speak aloud. And the ghost said, "You said that you were hungry. Mount your horse and ride back to the bluffs. By and by, when you meet some buffalo, rush in among them and shoot the fattest one. Bring the meat home, roast a piece on a stick, and serve me with my share before you eat."

He departed according to her instructions. He reached a valley, where he met a herd of buffalo. He made his horse run among them, killed one, cut up the body, and carried it home. He roasted the piece, as he had been commanded. Then the woman slipped down from the scaffold, alighting on her feet. Her leggins had rows of beadwork on them. The young man was alarmed, but the ghost said, "Fear me not." The ghost knew what he thought before he could say a word.

Then they said that they would go just as their mothers had gone, but the ghost woman said to him, "Let us pitch the tent during the day, and travel by night." So they traveled at night. The woman walked with her head covered, never saying anything; her legs were invisible, and she made no noise as she walked. When the man thought about anything, the ghost knew all, though he did not speak of it.

Therefore the ghosts know all things. The ghost knows when the wind will blow, and when there will be rain or heavy thunder clouds. The ghost is very glad when there is going to be a wind.

And thus did the man and his ghost wife travel about, but the people did not find them; and finally the man himself became a ghost.

It is said that the ghosts also live (and act) just as we do.

J. Owen Dorsey.

PONKA STORIES, TOLD BY TIM POTTER, OR BIG GRIZZLY BEAR, IN 1872, AT PONKA AGENCY, DAKOTA TERRITORY.

Prophecies. — At a time when the Ponkas had no food, Horse-with-yellow-hair prayed to Wakanda (the Great Mysterious Power) on the hill beyond Stony Butte,¹ and said, "There are many buffalo. Go and see. This is what Wakanda says." They departed, and only one man returned. He said, "All the Ponkas have been killed." Then Smoke-maker prayed and sang, prophesying, "To-morrow they will return. Wakanda says so." And his prophecy was fulfilled.

A man prophesied that the Dakotas would steal White Eagle's horse. Bare Legs had a presentiment of his death. He saw his spirit covered with blood upon a hill; and four days after, May 3, 1872, he was slain. Bird Head lost a brother, to whom Knows-the-land prophesied thus: "O friend, the Dakotas will kill you!" Smoke-maker had a drum. One summer day, when it was out-of-doors, it began to beat when no one was near it. So Smoke-maker meditated and prophesied, saying, "Twenty-two Pawnees shall be killed." In the fight that ensued, Big Head was wounded in the neck. The Pawnees were defeated, and the infant son of Smoke-maker was brought to the battle-field, where his feet were placed on the necks of two Pawnees: hence his name, Naⁿ-ba'wa-taⁿ, *Trod on two*. This occurred in 1857.

Sleight of Hand. — One day Whip, a head chief, said, "I am going to make the sun blue." And he did so. Then he said, "I am going to pull out some of the hair of the man in the moon." He held up his hands to show that he had no hair in them. Then he began to sing. Suddenly he had some bloody hair in each hand. Ga-yi'-de maⁿ-øiⁿ and a great many others were witnesses.

Once, when the Ponkas were destitute of food, Buffalo Bull, the father of Grizzly Bear's Ear, said, "I will use magic." His wife replied, "Please do so." So he made a pile of earth about two feet high, and shot four arrows into it. A large deer was then slain, furnishing them with plenty to eat.

F. Owen Dorsey.

¹ A prominent landmark, about seven miles back from the Missouri and the Agency.

ABSTRACTS OF OMAHA AND PONKA MYTHS.

THE author began these abstracts in a series of letters to "The American Antiquarian and Oriental Journal" of Chicago. These myths were dictated to the author by the Indians in their own language, the *Čegiha*. They will be published by the Bureau of Ethnology in "Contributions to North American Ethnology. Vol. VI. The *Čegiha* Language. Part I. Myths, Stories, and Letters." The Rabbit myths were described in the "American Antiquarian," vol. viii. No. 5 (September, 1886), pp. 285, 286. These were followed by the Ictinike and Coyote myths, in vol. viii. No. 6 (November, 1886), pp. 366, 368.

The last article in vol. ix. No. 2 (March, 1887), pp. 95-97, contained accounts of The Orphan as a Rabbit, The Orphan and the Water Monster with Seven Heads, The Orphan and the Buffalo-woman, and The Corn-woman and the Buffalo-woman.

He who sticks a plume in his hair, or, *Hĩq̃pé-ágǵě*, was the youngest son of a couple who had lost all their other sons in contests with some bad men who possessed magic power. The magic plume caused its wearer to avenge the deaths of his brothers. The first day, the contestants climbed poles. *Hĩq̃pé-ágǵě* won, and killed the first bad man. The next day, they tried swings, and though the hero was assigned one with broken cords, he escaped falling by means of his plume; and the bad man who used the strong swing was killed by a fall. The third day, he won a race. Then only one bad man remained. As he did not appear on the next day, *Hĩq̃pé-ágǵě* went in search of him.

On the way he met a beautiful woman, who was the bad man in another shape. She deceived the hero, making him recline with his head in her lap, and go to sleep. While he was asleep, she took hold of his ears and pulled them. Then she removed the magic plume. *Hĩq̃pé-ágǵě* became a mangy dog. The bad man stuck the plume in his own hair, and took the dog to a large village. The man said that he was *Hĩq̃pé-ágǵě*, and, as that hero had become famous, the chief gave him his eldest daughter for a wife. The chief's second daughter was kind to the dog, though her sister and the bad man wished the dog killed. The bad man was always unsuccessful in bringing game home; but the dog always killed one of the larger animals. On the removal of the village, the dog had the power of speech restored to him, and he told the girl to make a sweat-lodge for him. When the lodge was uncovered, behold, he was a handsome man. He married the girl, and when he reached the village where the bad man was he snatched the plume from him, and stuck it in his own

hair. When he kicked the bad man, the latter became a mangy dog, that was killed at once by order of the chief. The hero was very useful to the tribe, bringing in much game. Then the widow of the bad man said to her sister, "Let us have your husband together." But the wife reminded her of her former cruelty to him. After a while the hero returned with his wife to his own country. The elder sister followed them, though not invited. When they reached his father's lodge, behold, the parents were very poor, and the crows had picked out their eyes. The sister-in-law restored their sight, and was rewarded by being made the wife of Hiŋqpe-ággě.

The Chief's Son and the Thunders. — The chief's son had been lazy, but he had a vision, which caused him to make up a war-party. They met an aged Thunder-man, whom they did not recognize, and who seemed very poor. He rewarded their kindness by giving the leader an otter-skin bag and a club that could make thunder. The leader sent out scouts each day, charging them not to molest any of their "Grandfathers" whom they might encounter. The first day, the men attacked a buffalo, and one of their number was killed. The second day they attacked a big wolf, with a like result. The third day a grizzly bear slew one of them. The fourth day they came to the End-of-the-Sky, where there was a chasm, into which the perpendicular sky descended and then ascended at very short intervals. All leaped across but one man, who was carried down into the chasm by the descending sky! By and by they came in sight of a mountain, on which was a dense cedar forest, and smoke issued from the summit. The scouts were four days in finding the cave near the top. As they entered they found an aged man, with a large head covered with white hair. This was a Thunder-man. He had three brothers. One had red hair, another had yellow hair, and the last one had green hair. They brought home a black bear, a buffalo bull, and a dead man. They gave the visitors the bear and buffalo for their dinner. After the meal, the first old man called on the young chief to tell his adventures.

As the young man demurred, the old man said that he would tell a myth. So he began telling about four old Thunder-men with large heads, to whom a party of Indians had come, referring to himself and his brothers. Then the young man said that he would tell a myth. So he told about a chief who had a lazy son, giving his own adventures up to the time when they entered the cave. After this all went to sleep. But the leader warned his followers to "sleep with one eye open." By and by, when all were thought to be sound asleep, the leader, peeping through a hole in his robe, saw the first old man rise slowly and peer towards the visitors. He had a club or some other

weapon in his hand, and just as he was about to attack the Indians their leader sprang to his feet, whirled his magic club around his head four times, making thunder, which killed all four of the Thunder-men! Then he ordered his men to take the four scalps entire, without marring them. On the way back he rescued the four men who had been killed by the End-of-the-Sky and the animals. All his warriors received garments made of human scalps. Finally, the young leader was made the head chief over several tribes.

The Chief's Son, the Snake-woman, and the Thunders.—The young man made three attempts to drink at a spring, but was scared away on seeing a snake appear above the surface of the water. The fourth time that he approached, he saw a beautiful woman, who married him. She was the Snake-woman. She gave him a ring, telling him to take his meals apart from the rest of his tribe, and before eating he should place the ring beside him, calling on her. When he did this she appeared; but after the meal she vanished. This was done four times. On the fourth day, she was discovered by one of her husband's family, and from that time she remained with him. Subsequently, on learning of his love for another woman, she disappeared. The husband traced her to the spring and beyond it. An aged man, who was "mysterious," gave the young man ragged clothing, a cap which rendered the wearer invisible, a "striking weapon," and a lame horse. He told him how to find his wife, and what to do to her and to others. Closing his eyes, the young man crossed a wide stream at one stride! There he found a lodge, where some bad Thunder-men lived. They preyed on the human race. The youth alarmed them by hitting them when invisible, then appearing and vanishing at will. Finally, he made them promise him to eat animals instead of people, under a severe penalty. When he reached the village where the Snake-woman was, he found that she had married again. So he killed her and all the people in the village by brandishing his magic weapon. Returning to the Thunder-men, he found that they still ate human beings. So he banished them from this earth, sending them into the upper world, where they serve men by sending cooling rains and storms in hot weather. On his return home he married the woman of whom his first wife had been jealous. He was killed during an attack on his village. But there is much more of the myth, which was forgotten by the informant.

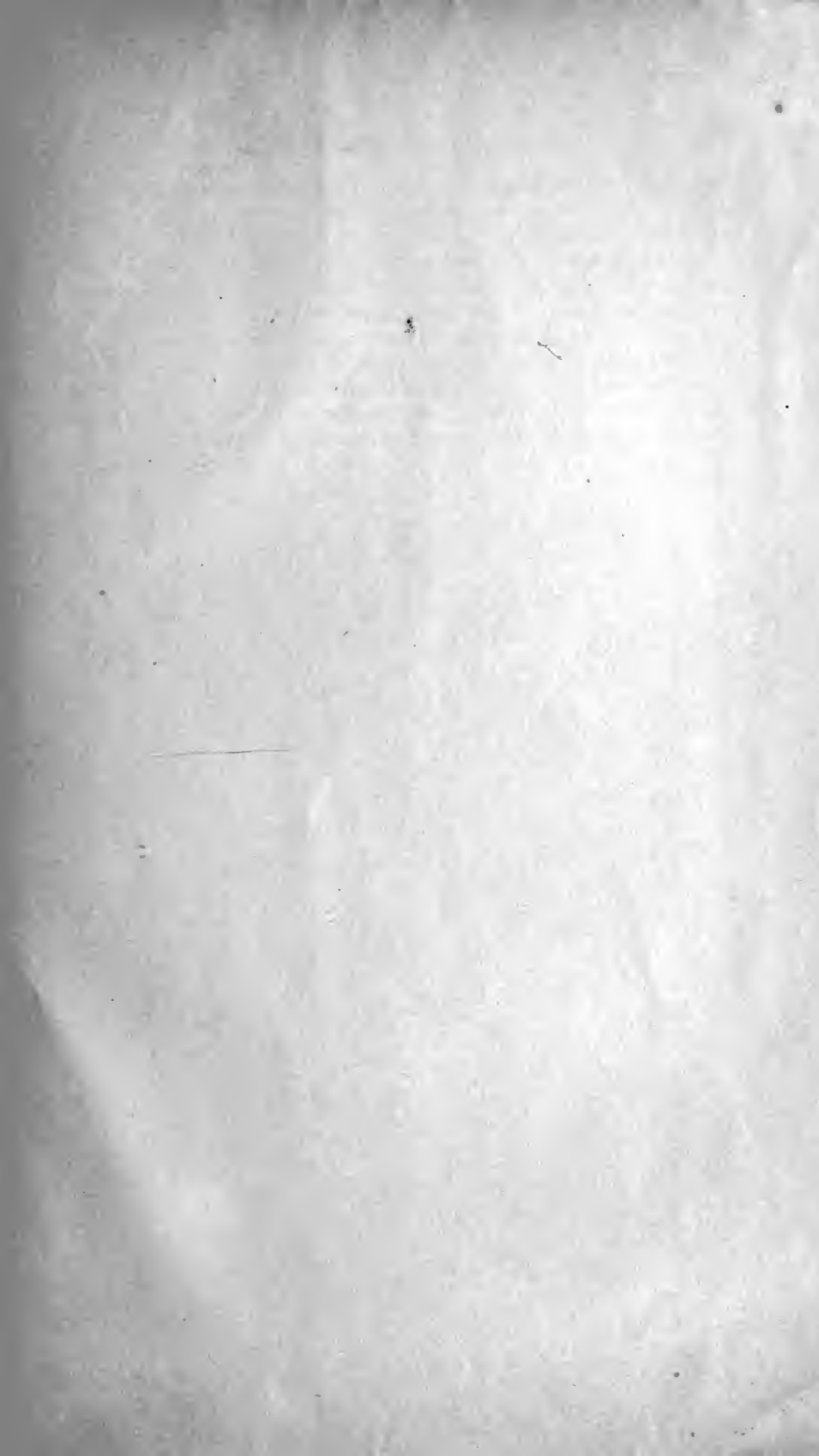
Two-faces and the Twin Brothers.—A man's wife became *enceinte*. Her husband told her not to look at any visitor who came to the lodge in his absence; so when a two-faced being came, she sat with her face to the back of the lodge. She did so three days in succession. On the fourth day, as the Two-faces was departing, she turned

her head, and saw him. The sight killed her at once. Two-faces cut her open, extracted the twins, leaving one at the lodge and taking the other to the forest, to be raised by ground-mice. The brothers met when they were large enough to use the bow. They had several adventures. Their father told them not to visit a certain spring. As soon as he departed, the wild brother persuaded the other one to accompany him to the spring, where they found many rattlesnakes. They cut off the tails, made a bundle, and carried them home, where they put them around the entrance to the lodge. When the father returned, he made them restore the tails to the snakes. Then he told them not to go near a ravine. They disobeyed him, and found there an old woman, making pottery. This "Grandmother" resembled the "Old Man of the Sea," in Sindbad the Sailor's story. One of the boys took her on his back to carry her home. When they arrived, they could not get her off! They tickled her, but in vain. At last they hit her in the hollow of the back with a stone hammer. Their father, on his return, made them take the old woman back to the ravine. The third day, they went to a tree on a high point of land. It contained the nest of a Thunder-bird, in which were four young birds. One brother climbed the tree, and threw the birds down, after asking each one what its name was. When the fourth bird was thrown down, the tree shot up to a great height, carrying the youth almost out of hearing. The other brother struck the tree with a stone hammer, and pronounced certain magic words, causing the tree to resume its former size. The boys took the birds home, but the lightning in and around the lodge so alarmed the father that he made them restore the birds to the nest. The adventures of the fourth day were not obtained.

The Brothers, Sister, and Red Bird. — There were four brothers, who dwelt by themselves. Three went hunting one day, leaving the youngest to take care of the lodge. He hurt his foot with a splinter, which he drew out, and wrapped in some fine buffalo hair, laying the bundle at the side of the lodge. He then went for water. On his return, he heard a child crying in the lodge. It was the splinter, which had become a girl. The four brothers decided to adopt the girl; so she became their little sister. When she was grown, a Red Bird came to court her. He was a man when he ran away with her, but he was a bird when he returned to inform the brothers. The youngest brother saw the bird, and shot his arrows at it. All missed the bird. At last he shot a magic arrow, which the brothers prized. It wounded the bird, who flew off with the arrow. The fourth followed, wishing to recover the arrow. He had sundry adventures at four villages. At last he reached a great lake, at the bottom of which dwelt the Red Bird. The sister of the youth

emerged from the water, and persuaded him to accompany her beneath the surface. As he approached his sister the water separated, revealing a passage to the submarine village. There he was welcomed by the Red Bird, who restored the magic arrow. When he left, the Red Bird gave him four tiny boats, which had magic power. On reaching each of the four villages where he had been entertained, he put a boat into the water, and pronounced some words causing the boat to become very large, when it was filled with all the presents that the youth wished to give to the chief. Each chief gave him a daughter for a wife, but the youth kept three for his brothers, and married one whom he considered the kindest.

J. Owen Dorsey.



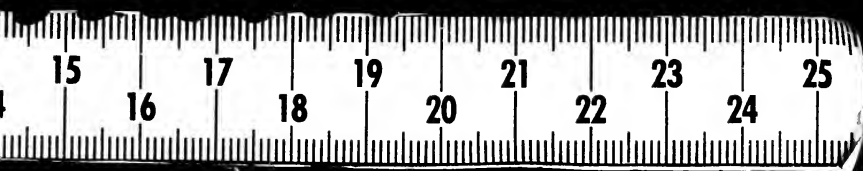
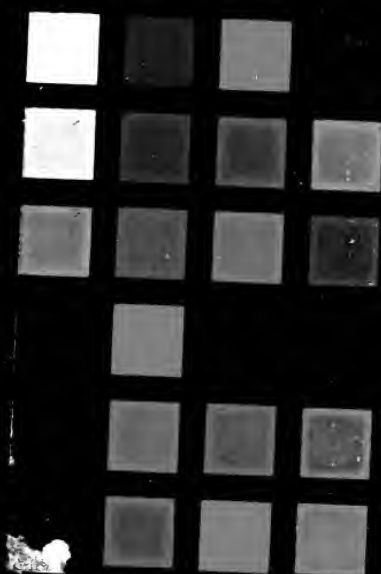


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